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cried on the slightest provocation because they are proud (*yalo levu*). A Tumbou boy announced that if the cook, a lowborn fellow from Waitambu, gave him cheek he would return it; when the cook scolded him for helping himself to salt without leave he cried. One boy of thirteen being slapped by the cook cried, not, as he afterwards explained, because it hurt, but from defiance (*yalokaukaua*). A boy when insulted would not strike, but sit down and vent his grief.

Puberty

I examined a number of boys for signs of puberty and took their ages from the provincial register. Out of ten boys ranging from fourteen years and three months to seventeen and two months, four, averaging sixteen and eleven months had well developed pubic hairs; two, averaging sixteen, had a beginning; four, averaging fourteen and seven months, none. At about the age of thirteen boys become particular about exposing themselves.

I do not know at what age menses begin. There is no observance when they start, except that girls begin to use the *tama* salutation; if a girl sings out *"ninggo,"* it is known her periods have commenced. Boys begin the *tama* quite young, at no specified age.

Circumcision

I use the word circumcision regardless of its etymology, because whatever may be the differences of technique in exposing the *glans penis*, it is all one custom and a general term is needed for that custom.

It is called in Lauan *teve*, but the word is not used before women; in their presence, and in polite conversation, the word *sili* (to bathe) is used. Women have no scruples about discussing it under that name, though I have not heard them allude to details. Another term is *vala*, to do, act upon. Women may not be present at circumcision.

In the olden days a boy was grown (*thauravou ndina*) before getting circumcized; some had already slept with women. Now they are circumcized at about the fifteenth or sixteenth year. In the school, boys about ten or twelve started a craze for circumcision. The reason was that being alone in the school they were not bashful as they would have been in the village. Normally the date is fixed not by the boy but by the parents' ability to provide a feast. A noble youth is not circumcized till he is big because a feast has to be made. A noble youth also has other boys circumcized with him, who are called *i loloku*, a word also applied to persons killed at a nobleman's death. One of my boys, Longanimothe, had two *i loloku*, one a bastard of Vatuwangga, his clan; another an Ono boy who stood in the relation of son to his adoptive mother, whose grandmother was of Ono.

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The circumcision is carried out in the bush. The operation can be performed by anyone who has the nerve to do it.

First the dirt inside the foreskin is cleaned out. The operator then takes a flat stick, like a chisel sharpened at the end and winds round it a piece of bark cloth. He takes a razor and wraps all but the end of the blade with bark cloth so that it may not slip. The stick is pushed in between the foreskin and the upper surface of the glans; the foreskin is pulled forward over the stick, the glans pushed back, and an incision is made right through the foreskin; a second incision has then to be made in the interior skin as the first incision has not slit it as far back as the outer skin. This Lauan method is called *tavo sei*, slitting, in opposition to the cross-cut (*thembe koso*) formerly used in Viti Levu. When a boy is small it is well to cut just the tip or when he grows up the scar will reach right up to the root, a condition called *ranggavula*. Leaves of *kalakalaisoni*, in no fixed number, are chewed and the juice is applied to the wound, as a lotion (*indangi*). After the foreskin has been allowed to bleed a little, a few drops of coconut oil are poured onto the wound. Then the glans is pulled out and a leaf of *yanggoyanggona* is wrapped round the base of the glans, which being slippery prevents the bandage from sticking. The bandage is a piece of bark cloth wound round so as to keep the lips of the wound apart and expose the glans. A loin cloth is then passed between the legs and round the waist to keep the penis pointing up. When passing water they are obliged to turn the penis upside down to prevent urine from touching the wound and causing inflammation.

There is a feast on the same day as the operation; it is eaten before the return from the bush. Gifts are also made to the operator on that day. The newly circumcized are confined to the house for four days; they may not go out, except to satisfy nature, lest they have a relapse (*tandoka*). They do not bathe, but may splash their bodies with water. No food is forbidden. Grown men look after the circumcized; they are known as the boys' grandmothers (*tumbundra*). They and the circumcized eat the feasts which are prepared daily by the father and the relatives of the boys.

On the fourth day the boys go to bathe in the sea, throw away the old bandage, and clean the penis. They cut a bit from the stump of a coconut leaf, warm it over the fire, and stroke the wound to make the inflammation subside. Leaves of *kalakalaisoni* are again used as a lotion. Then a feast, *i mburua*, is prepared on the shore.

The following ancient custom probably belonged to Matuku:

People would form two parallel lines extending about half a mile from the oven; old men and the circumcized sat by the oven armed with candlenuts or coconuts; young men came running between the two files and were pelted until one of them managed to set foot on the oven.

One of my boys on the fourth day went with his two fellows in circumcision (*i loloku*) to Tumbou for the feast. They were dressed in well oiled bark cloth and necklaces (*i salusalu*) of scented flowers and seeds. Part of the feast was taken to the chief [? nobles] in Tumbou, part of it was brought up to me; there were also mats as gifts, which in this case are called "the seat of the circumcized" (*i tikotiko ni sili*). The feast was offered up in the usual way, after which the boys took off their bark cloth and necklaces and put them on the mats. The bark cloth being oiled was of no use.

When the present High Chief's eldest son was circumcized, he and his companions dressed up and accompanied a big feast. One bundle of mats

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881 was provided by Nasangalau, and one sheet of bark cloth (*ngatu*) provided by the ladies of Tumbou, all of which were taken to the native medical practitioner who performed the operation.

573 834 After circumcision a boy ceases to sleep in the family house (*vale soso*), but lives in a men's house (*mbure*). He must not henceforth let women see his penis. In old times young men did not put on a loin cloth or have intercourse with women till they had pubic hairs and beards. Circumcision was the occasion of their putting on clothes.

884 After circumcision a boy is called a man (*tangane*) and must be grown up in his ways; he must not cry, but endure and work.

Confinement of Girls

881 Formerly when the daughter of a nobleman was about fifteen to seventeen she was "forbidden the sunshine" (*tambu singa*), while remaining [302] indoors she was anointed with oil and turmeric (*rerenge*) to make her light in hue and plump, to make her into a lady (*vakamaramataki*). She ate feasts, meat, or fish (*kana vaka i lava*) every day. She remained in the upper end of the house and might not come out into the center. Food was brought and left in the house; if anyone appeared while she was eating [754] she retreated into a corner so as not to be seen, lest a person with "raw eyes" should see her and make her of a bad color. She hid only if a new person came into the house; those who stayed in the house remained continuously and did not go home. She might bathe while forbidden the sunshine, but in doing so wrapped herself up (*pupulou*) that the sun might not spoil her body; if she met anyone she hid in the bush. At night she might not go out except for a call of nature.

The following account has been given:

> Melaia was thus confined along with Andimaitonga, her father's elder brother's daughter. She was very young then and had her hair cut. The object of the confinement was that she should fill out quickly. Samisone Feoko, her father's younger brother's son was born then so Melaia went to stay with the mother of the child and all four were anointed together with turmeric, the mother, the child, and the girls. [644] This was a common practice, and the girls came out at the baptism. If the daughter of Roko Sau was forbidden the sunshine a daughter of Tui Tumbou or the herald would be confined with her. Roko Sau's daughter would order them about. The various families of the girls would bring food.
>
> Some confinements lasted a year. Melaia did not find it dull; she and her companions played with dolls (*vakataluluve*), which consisted of a whale's tooth, or [85] cowry, or stick, and were laid down like a baby; but the early missionaries forbade 797 dolls so they are not used now. Some children did not like to stop in the house all day, and so ran away. The old people would be angry, but the girl would not be forbidden the sunshine again.

When their period was over the girls would go to bathe in the sea, were dressed in the best bark cloth, and people might come and see them. The

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288 country-folk (Lauandoko) would be informed and prepare a feast with turtle, fish, and pig. If an outside nobleman came to Lakemba while a girl was forbidden the sunshine, the Lakembans would hold a dance in which she appeared and which ended the confinement. This was called bathing. Thus when Thakombau came, Lathiawa, the daughter of the elder Malani, danced before him, her first dance since her seclusion, Thakombau liked her and sent a messenger to Malini asking for her. This confinement is a noble 565 custom (*ka vakaturanga*). It has no connection with the beginning of menstruation; merely a way of cherishing the children of nobles.

304 In olden times women were tattooed about the mouth. There are no extant examples. I do not know at what age this was done.

Names

551 At present every Lauan man has one Christian name and one or more 177 Fijian names. Under European influence the Christian name is put first, and the Fijian name is placed second on the analogy of our surname.

There is a tendency to call people by their Christian names, especially when speaking to Europeans; but many are known by their Fijian names. Sometimes a man is called one name by some people and another by the others. Thus Ratu Salesi was called Misi Wutu by his people, and Kinikinilau by acquaintances.

The Christian name is simply an English name, chiefly Biblical, Fijianized. Those that change *r* into *l* are Tongan forms. Here are a few examples: Aisake or Waisake, Isaac; Eparame or Para, Abraham; Keiera, Clara; Keni, Cain; Melaia, Maria; Mele, Mary; Mere, Mary; Panipasa, Barnabas; Salesi, Charles; Sateki or Tiosateki, Jehoshedek; Sesepeli, Jezebel; Sikeli or Isikeli, Ezekiel; Yatha, Arthur.

The few Roman Catholic names used in Lakemba are modelled on the Latin and end in *o*, as Aminio. Some Christian names are European surnames, as: Semiti, Smith; Watisoni, Watson.

551 The Fijian name is distinguished as the old name or the name of the land. They all have meanings. Compound names are frequently shortened by dropping the second part of the compound: Mbale, fallen, died; Mbiu, abandoned; Ndausinga, famine; Funilangi, a Tongan form of Vunilangi, horizon; Kasa, stranded; Matawalu, eight eyes; Niumataiwalu, or short Niu, coconut with eight eyes; Ratu, Lord; Sokotukivei, Whither-a-sailing; Songolati, or short Songo, to bar the way; Tangi, to weep; Tangithi, wept for; Vakaloloma, unfortunate, a very common name given because some one was unfortunate at the time.

These names are not given indifferently to either sex. Names beginning

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854 [184] or three months. It is discarded in the sea without a tabu. This custom of *kato nda* which is common on Fulanga is not found on all the islands.

852 A feast called *mangitchi ni ona singa*, which is held when the first-born is one year old, is not held for subsequent children. If the child's parents are [851 431] prominent this is a large feast, marked by an affinal exchange of property. The child is bathed in the sea for the first time on this day. The ceremony is divided into two parts, the "bathing" and the "drying" rites. The bathing rites (*mangitchi ni sili ki wai levu*) are held on the beach by the women of the mother's clan. The mother's older sister, who is in charge, collects property (*i suai ni sili*) from the mother's clan, bathes the child or chooses another woman to do so, and distributes the portion of the *singa* feast which is eaten by the women on the beach. The father's older sister, who has charge of the drying rites, collects property (*vaka mamatha*) from the father's clan. Parents of the child receive no share of this property which is ceremonially exchanged and divided between the relatives.

On Namuka the first part of the ceremony (*i silisili ki wai levu*) is held when the child is about four months old and the second part (*mangitchi ni ona singa*) is held on his first birthday.

Another important ceremony for the first-born is the *mangitchi ni kana mbaletchi*. It may be held at any time within the first year. On Fulanga this feast is held on the third day after birth. Formerly when the child was of a prominent family, this feast was attended by the whole village. Today it is a clan feast only. The clan members gather in the house of the oldest living male relative in the child's clan. The child is presented to the clan elder by his paternal grandmother, if she is living, or by his father's or his mother's sister. The elder sits on the mat with the child on his lap and food or kava is placed before him. He reaches over the child for food or for a drink and brings it to his mouth. Before the elder eats over the child, no one may do so, not even the child's mother, but afterward anyone may. A small feast is held by the relatives and property is presented to the elder by the child's parents.

In high ranking families a small household feast, called feast of the first tooth (*mangitchi ni vaka votu ni mbatchi*), is held for the first child's first tooth. When the child begins to crawl another small feast, called feast of the little old man (*mangitchi ni nggasinggasi*), is held. The last two feasts are rarely observed in southern Lau.

[851] A small household feast called *mangitchi ni papi* or *mangitchi ni mbaptiso* is held for every child at baptism into the mission church.

BOYS' PUBERTY

● 881 During my residence in Lau no boys' initiation ceremonies were held. The following information was obtained from natives on Kambara, Namuka, Mothe, and Fulanga.

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Boys' puberty ceremonies in Lau center around the rite of circumcision (*tevi*), or more accurately, supercision. The word *tevi* is not used in the presence of women, but the polite word, *sili* (bath), is used. The rites are not performed every year, but when the fathers of a group of four or more adolescent boys in the village are prepared to furnish the property and food required. A father judges by the growth of pubic hair of his offspring whether or not he ought to be circumcised. The age for circumcision varies among the islands, but boys are usually circumcised when they are between seven and twelve years of age. The rite takes place in harvest season when the food for the feast is ripening in the gardens. It is believed that at this time of year, when everything in nature is dying, inflammation is less likely to result. Though the operation may be performed by any man, one who has served once is likely to do so for a number of years. Each village thus has its circumciser (*matai ni veitevi* or *matai ni veisili*). The art is learned by observation and practice. In Tokalau the rite is performed in the coconut grove about 200 meters north of the village at a spot called Vanua ni Tevi (Land of Circumcision). The group of initiates is called *laualaua tevi*. Only the circumciser, the boys, and the fathers know the date. Usually only the boys and circumciser are present.

A boy is seated on a log or rock conveniently placed so that his knees are level with the hips of the circumciser, who stands in front of the boy. One of the initiates stands behind the patient and puts his arms around the boy's chest to hold him if he should faint. The circumciser then cleans the penis with tapa wrapped around a stick. Then another stick called *vekaveka* of *veka* wood wrapped with white tapa, is shoved lengthwise between the foreskin and the glans penis. The circumciser cuts lengthwise through the skin until he strikes the tapa wrapped around the *vekaveka*. Formerly a bamboo knife or a sharp shell was used, but today a razor blade is the usual cutting instrument. Lakai, the circumciser of Tokalau, says that a bamboo knife is best because the cut bleeds just enough to clean the wound and that a cut caused by a shell often heals too slowly.

Immediately after the operation, chewed hibiscus leaves (*kalakalaisoni*) are applied to the wound. The penis is then wrapped in *vevendu (Scaevola)* leaves, which have been softened by beating and scorching, then bandaged with fresh white tapa and bound, head up, to the abdomen, by means of a T-bandage of tapa (*masi loti*). When all the initiates have been circumcised, they go to one of the village men's houses, which becomes the house of circumcision (*mbure ni tevi*). They are confined there for four days, under the care of the circumciser, and their fathers provide their food. They are instructed to be quiet, to have no fear of the dark, and not to think about girls. If a boy has an erection, which under the circumstances is painful, he hangs by

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his arms from the rafters of the house and the erection subsides. So far as is known, the period of confinement is not used for formal instruction in communal lore.

When the fathers and paternal uncles of the boys prepare a feast called *i mburua ni tevi* on the first day after circumcision, the village knows that an initiation is being held. The feast is presented to the circumciser outside his house and eaten there by him and by the boys' relatives—their fathers, paternal uncles, brothers, mothers, and sisters. A share of the feast is taken to the initiates.

On the fourth day a large feast called the bathing (*i silisili*) is held. The initiates leave their house for the first time after the operation to return to the place where the operation was performed. They wet and remove the tapa bandages and bathe in the sea. Then they take a piece of green coconut midrib or a stick of *yalo* vine (*tabu mbombo*), heat it in the fire, and gently rub the penis to reduce inflammation. The wounds are dressed with chewed hibiscus leaves or chewed *yalo* and are again bandaged with tapa. The boys oil their bodies and wrap new white oiled tapa, provided by their mothers, around the waist twice, draw it over one shoulder and down to the opposite hip, where it is tied. Meanwhile a large feast has been prepared by the initiates' relatives. The feast and property such as tapa and mats, also provided by the relatives, are taken to the circumciser's house and presented to him. The food is distributed outside his house, where it is eaten by the whole village. The boys may leave their house after the fourth day, but they continue to sleep in it for a month or two.

Initiation rites for the son of a chief are more elaborate than those for other boys but do not differ essentially from them.

GIRLS' PUBERTY

There are no ceremonies in Lau to mark a girl's first menstruation. Formerly a feast, called *sili ki wai levu*, was held to mark a girl's first fishing at about the age of ten years.

Some girls at the age of ten or eleven begin to twist a lock of short hair over one ear into twenty or more two-strand cords (*tombe*, pl. 3, *A*). These are not cut until the *kotchi ni tombe* ceremony after her wedding night or until it is proved that she is no longer a virgin. These "virgin locks" usually fall to the shoulder but occasionally almost reach the waist. Informants say that now these locks are not much more than a coiffure for unmarried girls without offspring. Only about 50 percent of the girls wear the *tombe*. It is said that the custom of wearing "virgin locks" has appeared recently in Lau. It probably came from Tonga where such locks are called *fangafanga* (Gifford, 9, p. 186).

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The custom of confining a chief's daughter for several months in order to bleach and fatten her (*tambu singa*) is not found in southern Lau. Informants say it existed formerly in Tumbou, Lakemba (Hocart, 15, p. 149), but that it is the "way of the devil" (*vakatevoro*), that is pre-Christian. When I visited the village of Tavuki, Kandavu, the chief's daughter was being thus confined. Natives of Namuka said that the custom was also practiced in the village of Nakasale, Kandavu.

Formerly adolescent girls in Lau were tattooed on the thighs, the corners of the mouth, and the fingers. The custom of tattooing (*nggai*) was forbidden by the missionaries, and there are no longer any tattooed women in Lau.

Tchosaia of Kambara said that all girls in Lau were formerly tattooed, but Kalo of Fulanga said that only some were tattooed and that of these a number did not finish the whole process because of the pain. Tattooing, according to informants, made the girls grow strong and develop fully. Joana of Kambara said that tattooed women looked better, that their bodies grew stronger, and remained firm longer, and that the wrinkles of age were concealed by the design.

The following description of the tattooing process was obtained on the islands of Kambara, Fulanga, and Mothe from aged informants who had not actually witnessed the process but had obtained the description from women who had been tattooed.

The tattooing was begun shortly after a girl's first menstruation by a female specialist (*ndau veinggia, ndau veisau,* or *ndau ni mbatchi*), who had learned the art of tattooing from her mother. She felt the patient's thighs to determine whether or not the girl was ready for the operation. It was initiated by a feast and was performed in three or four installments with a lapse of several months between them. The entire process covered a period of a year or more. If a girl had sexual intercourse either before or during this period the operation would be more painful and the wounds would require more time to heal than otherwise. Two or three girls were usually tattooed in succession.

The operation was performed in a special tattoo hut (*vale ni veinggia* or *vale ni veisau*) located on the edge of the village. This consisted of a lean-to thatched with plaited coconut leaves or an unoccupied sleeping house appropriated for the occasion. The tattoo hut was tabu to men, who jokingly referred to it as the "Black Bottom" (*Sotho Loaloa*). A pointed instrument (*kau ni veinggia*) was used. One to three points consisting of barracuda or shark's teeth, bones of a fish (*sokisoki* or *wai*), or thorns of the lemon tree were attached to a short haft, adz fashion. The pointed end of the instrument was dipped into a black dye made of *sikethi* nut or the pitch of the *yangai* tree. It was then placed on the patient's skin, and struck with a mallet (*tchitolo*) of hibiscus wood. When not in use the instrument was hung in the smoke above the fireplace. After the blood had been wiped away, the wounds were covered with barkcloth.

Dye from the *sikethi* nut was made by the process used today to obtain dye for barkcloth designs. After removing the shells, twenty or thirty nuts were strung on the midrib of a coconut leaflet (*sasa*) and burned over a fire under an earthen pot, on which the black soot collected. On islands like Fulanga where *sikethi* is scarce, it was imported from Mothe, Namuka, Oneata, or Vatoa. To make black powder from *yangai* pitch, lumps of pitch were placed in a fire and the soot from the smoke was caught on a pot above.

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The patients were confined for about a week in either the tattoo house or their parents' homes under the care of the tattoo specialist. Food was provided for them by their parents. They were not allowed to bathe in the sea, to leave their houses except in case of necessity, or to be seen by men.

When the design (*nggia* or *sothondra*) which covered the girl's thighs was completed, it resembled a pair of black shorts. It was hidden by the girl's skirt of hibiscus bark (*liku*). After the thighs had been tattooed a design (*samunggawe*) was tattooed on the back of the fingers between the knuckle and the first joint. Then a design (*tăwelu*) consisting of a half-moon filled in solidly with black was tattooed on each corner of the mouth. The designs on the fingers and the mouth showed that the girl was nubile.

Each specialist had her own designs, which resembled designs seen today on barkcloth. The designs for a chief's daughter and those for other girls differed, but no one knew what the difference was.

When the entire process was finished a feast (*kanakana vatu ni nggia*) was held. The girls bathed in the sea for the first time after the final operation and their bodies were oiled and clothed in barkcloth. They were usually married soon after this ceremony.

Informants believed that tattooing was introduced into Lau by immigrants who came from Viti Levu and founded the chiefs' phratry in Lau. This would identify the tattooing complex with the high Fijian culture of eastern Fiji (p. 215). According to Roth (20), tattooing is still practiced surreptitiously in the provinces of Ra on Viti Levu and Mathuata on Vanua Levu. Its survival in these provinces, which are strongholds of the high Fijian culture, substantiates the above hypothesis. (See also Brewster, 1, pp. 185-186.)

Today, some boys and girls have their names tattooed on their arms by anyone who has learned to write. This is done with a needle and any dye. Names are often misspelled and letters inverted.

BETROTHAL

Child betrothal (*watchi ni suthu*) is common in Lau. The boy's father arranges his betrothal to his female cross cousin, the preferred mate, some time before he reaches the age of seven or eight. Having chosen a mate for his son, the father discusses the matter with the elders of his clan. If the match is approved, he collects a whale's tooth, mats, tapa, and other property from his relatives. Several male members of the clan present the formal proposal (*lakovakina*) accompanied by the property (*i lakovaki ni tchikina*). After considering the matter the girl's clan sends a representative with the answer to the boy's clan. In recent times the proposal and the answer are occasionally written in pencil on imported paper. If the proposal is refused the property is returned. If it is accepted the two children are called *watchi* (spouse) and gifts of food and property are made at intervals by the boy's father to the girl's father. When the children reach the age of seven or eight they are informed of the arrangement.

Child betrothal is not binding, but natives say that most child betrothals are consummated in marriage. If either the boy or the girl does not care to

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858 to do at an early age now become duties. Work is heaped
857 upon him. He must accompany the men to the gardens, help them with their work, and carry heavy loads of food, firewood, and green leaves back to the village. He is kept busy running errands for his older brothers and cousins. A *pilo,* however, no longer sees the boys of his own age group frequently. He still plays occasionally with his friends in the village or on the beach. He plays the games of childhood—with toy canoes and spears.

Thus the *pilo,* denied association with the youths and men of the village, spurned by the girls, and cut off from boys of his own age, hovers on the margin of social life. His attention is turned upon his growing masculinity, which has gained high value in his eyes, and he longs for the time when he will be initiated into manhood.

881 In Lau the initiation of boys into adulthood centers in the
304 rite of circumcision. According to the natives, the harvest season is best for the ordeal, for inflammation is less likely to occur when everything in nature is dying. Occasionally, however, a youth dies as a result of the operation. The group of initiates gather secretly at the appointed place, usually some distance from the village, and the operation is performed by the village circumciser, a medicine man who has learned the art of circumcising by observation and practise.

881 After all the initiates have been circumcised, they walk to one of the men's houses in the village. They are confined there for four days, under the doctor's care. The doctor instructs them to be quiet, not to fear the dark, and not to think about girls.

On the first day after circumcision the fathers and paternal uncles of the boys prepare a small feast for the doctor. Then the initiation becomes known in the village. The feast is presented to the doctor outside his house and eaten there by him and by the boys' relatives—their fathers, paternal uncles, brothers, mothers, and sisters. A share of the feast is taken to

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881 the initiates. Food is provided daily for the boys by their fathers.

On the fourth day the initiates leave the men's house for the first time since the operation. After bathing in the sea they oil their bodies and dress in new white barkcloth provided by their mothers. It is wrapped around the waist twice, drawn over one shoulder down to the opposite hip, and tied. Meanwhile a large feast has been prepared by their relatives. The feast and a gift of barkcloth and mats, also provided by the relatives, are taken to the doctor's house and presented to him. Then the food is divided and eaten by the whole village. Although the boys may leave the men's house after the fourth day they continue to sleep in it for a month or two.

883 A youth's life changes radically after his initiation. He is accepted immediately as an adult male in the community and as such has all the privileges of a full grown man. He now begins to prepare food for the earth oven, sail on trading expeditions, learn a craft if he is a member of a hereditary carpenter clan, and participate in ceremonies and adult games. Women and girls defer to him and he begins to have secret love affairs with those who are not tabu to him. From a self-conscious inverted *pilo* he rapidly grows into a loud swaggering and aggressive youth, arrogant and condescending to women, and with great interest in the figure he cuts in the village.

858 The little Kambaran girl passes through no such difficult adolescent period as her brother. Her childhood is a slow growth toward marriage and child bearing. There is no stage [852] in her development corresponding to that of the *pilo*. For- [304] merly a feast was held to mark her first fishing, at about the age of ten, and she was tattooed at adolescence, but today she grows up gradually and her life is not punctuated by cere- [881] monies or changes of status. Even her first menstruation receives no formal recognition.

000 When the mixed gang gradually breaks up, the little girl